



THE DIVINE LIFE

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RELIGIOUS CALENDAR

(Sivanandanagar:
16 Jan. to 15 Feb.)

JANUARY

24 Ekadasi
25 Pradosh Puja
27/28 Amavasya;
Local All-Souls Day

FEBRUARY

2 Vasanta Panchami
8 Ekadasi
9 Pradosh Puja
12 Purnima

MAHASIVARATRI

The sacred Mahasivaratri or the annual observance most auspicious to the devotees of Lord Siva, will be observed at Sivanandanagar on the night of 25-26 February, when an all-night worship, with Abhisheka, Laksharchana, chanting of the Rudri and Akhanda Kirtan of the Om Namah Shivaya Mantra, will be held at the Viswanath Mandir. Those who wish to take part in this worship may please contact the Secretary, Divine Life Society.

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15th January 1960

Srimati Shar Keshwar Kaul
Arman Jordan

I am the Self of all. I am
one with all. The Self
permeates all. The entire
universe is in the Self. I
am one with the Sun, the
moon, the stars. I am one
with gods, man kind and
beasts. I am one with the saint
and sinner, King and beggar.

This is the Supreme Truth.
"Tat Tvam Asi". That Thou art
May God Bless, Sivananda



DIVINE LIFE

VOLUME TWENTY-TWO

JANUARY, 1960

NUMBER ONE

Hebrew Prayers

(From the 'Book of Psalms')

I

O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? O Lord, our Lord, how excellent is thy name in all the earth!

II

I will praise thee, O Lord, with my whole heart, I will shew forth all thy marvellous works. I will be glad and rejoice in thee, I will sing praise to thy name, O thou most High. For thou hast maintained my right and my cause, thou satest in the throne judging right. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

III

How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? Consider and hear me, O Lord, my God! Lighten mine eyes, lest I sleep the sleep of death. But I have trusted in thy

mercy. I will sing unto the Lord, because he hath dealt bountifully with me.

IV

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

V

Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord; my goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

VI

I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer, my God, in whom I will trust, my buckler, and the horn of my salvation, and my high tower. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. With the merciful thou wilt shew thyself merciful; with an upright man

thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the forward thou wilt shew thyself forward. For thou wilt save the afflicted people; for thou wilt light my candle: the Lord, my God, will enlighten my darkness.

VII

The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through

all the earth, and their words to the end of the world. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer !

(Condensed from Psalms No. 8, 9, 13, 15, 16, 18 and 19)

Cause of Bondage and Release

(From the 'Bhagavata')

Neither the people, nor the gods, nor the Self, nor the planets, nor Karma, nor time, is the cause of happiness and misery. It is the mind that is the real cause, as it sets awirling the wheel of the earthly existence.

Charity, performance of one's duty, restraint, religious observances, study of the *Veda*, rituals—all these are done for the purpose of controlling the mind. Equilibrium of mind is the highest Yoga.

If one's mind is collected and is serene, what has he to do with charity and such other acts? If one's mind is not controlled through charity (mental as well as literal), *etc.*, but becomes worse, then, what other good purpose have they to serve?

The senses and their (presiding) gods are under the control of the mind. The mind does not come under the control of any other. The formidable god, called mind, is stronger than the strongest. Hence, whoever brings the mind under control is, indeed, the god of gods.

Mistaking this body, which is a mere creation of the mind, for God or the Self, blinded in their senses, with the deluded

notions such as 'I,' 'mine,' 'I am this,' 'he is another,' *etc.*, men wander in the great expanse of darkness.

If the body is the cause of pleasure and pain (even accepting this wrong supposition), what has that to do with the Atma or the Self? That relation is only (by way of comparison) between two bodies, both parts of the earth. If sometimes a man bites his own lips with his teeth, with whom should he be angry?

If the Self is the cause of happiness and misery, evidently there is nothing to be got from another. If there is anything other than the Self (which being indivisible and the only reality), it must necessarily be unreal (in the ultimate analysis), and how can there be any occasion for anger (then)? If there is no cause (for experience), there can be neither pleasure nor pain.

From no cause, at no place and in no manner can the attack of the pairs of the opposites be imagined in that higher than the high (in the state of realization of the Self), as in the ego, which is the cause of earthly bondage. One who has realized this truth has no fear from anything.

(XI, 43, 46, 47, 48, 50, 51, 53 and 57)

*New Year's Message***Towards a Better Future***(Sri Swami Sivananda)*

Subject as one is to the changing stresses of the times, circumstances, the need for reorientation of values, more so, in the mode of their application, one has to keep oneself abreast with the flow of life, while not losing one's moorings in the basic ideals that make life worth living.

One hears these days, even as always before, about the need for moral and spiritual regeneration. Hereby it is presupposed that there is moral and spiritual degeneracy. The fact is, human beings being what they are, at no time is any society perfectly moral and spiritual, or absolutely degenerate, so as to be so castigated.

The question is: Are the people now morally and spiritually more degenerate than before?

There have been phases in every society, in the life of every nation, some conspicuous for their cultural superiority, usually in conditions of peace, economic self-sufficiency and security, and some others marked by decadence, when under subjugation of an incompatible, alien culture, or for reasons of unbridled misuse of material prosperity.

It is difficult to give a satisfactory answer as to whether the people, by and large, are today morally and spiritually inferior, taking into account the conditions in which they live, than their forebears. Certainly, it cannot be done by taking recourse to platitudes.

REORIENTATION OF VALUES

The problems of the present-day society, which one confronts almost everywhere, are largely wrought by inescapable circumstantial factors, such as the pressure of population and consequent breaking up and disbursement of home units and

rural units, tendency towards urbanization, industrial revolution, and rapid strides in scientific and technological fields, which directly or indirectly influence the people.

All these contribute to the breaking up and replacement of old values, and creation of new problems. It would be wrong to say that intrinsically and generally the people are morally and spiritually worse off than before, and, indeed, given the present conditions, the bygone generations could not have fared any better. One could say that the people are less ritualistic, increasingly unconventional and questioning in temperament, but certainly not a spiritually depraved lot.

Just as it is quite wrong to conclude, on the basis of the idealism evolved out in the *Upanishads*, that it had been a ruling force in every life, so also it will be irrational to denounce a particular country as grossly materialistic or the present-day society as morally degenerate.

As a matter of fact, in a highly advanced, technologically superior society an inner sense of desolation and the hunger of the soul for a reassuring mooring have been progressively responsible for the creation of a new urge for spiritual quest, for trying to rise above the mundane.

This urge for spiritual values has led to the formation of strong ideals of the dignity of the human individual, his inherent right to be the master of himself, in every sense of the term, to pursue his religious faith, independent of any arbitrary dictate or hindrance, to have the rule of equity and common law, to have the equality of opportunity to rise up, with requisite ability, to the highest status, to mould his life after the pattern of his cherished ideals.

EVOLUTIONARY TREND

Today one does not find a tyrannical society, dominated by a puritanic order, as during certain phases in the past. Exploitation of any particular class by another, be it the capitalist, or the church, or a totalitarian coterie, or a dictator, is not meekly accepted.

From an overall point of view and considering the record of the past centuries, there is an increasing tendency to have a larger perspective, to rise above narrow sectarianism and provincialism, to have a unified outlook, to stand together at the time of a general crisis, notwithstanding the strife over language and regional loyalties; and indiscipline among certain sections of students.

After several centuries, today India has a unified sense of nationhood, a powerful central administration, and for the first time a single Constitution for the entire country. It would be interesting to take note of the sense of national unity, when, for the first time, in 711 A.D., India (in the region of Sind) faced a full-scale Muslim invasion under Muhammad-ibn-Qasim, and subsequently under Mahmud of Ghazni and Muhammad Ghuri, in the 11th and 12th centuries.

Nearly all over the world, the people are less bigoted now than ever before. The caprices of a single individual no longer have a say over the life and death of large sections of people. No single person today can start a war with impunity and go unpunished. For the sake of a Paris or a Helen people do not stake the lives of thousands of people these days.

Ironically enough, the possession of thermonuclear weapons by the two greatest Powers serves as a deterrent to another world war, though it does not rule out local conflicts, on a limited or a large scale, for

which every nation, which cares for its independence, has to keep vigilant and strong.

MESSAGE OF THE NEW YEAR

It would be too naive to expect the world to follow *en mass* the spiritual ideals one would like to cherish. Therefore, every person must individually aspire to be strong in spirit, mind and body. The nation, to preserve itself, has to be strong materially and spiritually. Spirituality is the backbone of material strength, and the material power of a nation safeguards the sustenance of spiritual values.

That everyman has the right to be his own master does not only indicate that he should be independent and free to decide for himself the course of his life, but it is primarily significant of the fact that mastery over oneself is the subjugation of one's lower nature, mastery over the mind and the senses. Only when man is able to govern himself in the best possible manner could he fit in as an effective instrument of service to society.

Man must rise above selfishness and exclusive, personal consideration, for the sake of larger interest. He has to abjure parochial tendencies for the sake of general well-being. Not regional and party loyalty but national unity should be his first consideration. A true patriot can only be a world-citizen. A disciplined man can only serve the people. One who has no peace within oneself cannot bring peace to others. One who has no peace within one's own home cannot bring peace to the community. If the nation is materially and spiritually weak, its talk of promoting world peace is farcical.

The message for the New Year is: Strive for a better future in every respect. Build up the basis first. Build up the body

(Continued on page 8)

Significance of Colour

(Sri P.S.V.)

Colour is the Lord's image of beauty. It is his marvellous gift to the universe. Through colour, the Kriya Shakti (the very embodiment of God's grace) manifests herself in the various aspects of the universe. The star-spangled heavens, the suffused clouds that gather over the horizon during sunrise and sunset, the rain-bow, the deep blue ocean, the sandy beach, the laughing fields, the sleeping meadows, the garden flowers bursting forth in a riot of colours, the multi-hued insects, the gay birds of lovely plumage—all of them proclaim this message of Beauty. Through colour, the Universal Mother allures the ordinary man to the earth and things earthly, inspires the poet and enlightens the sage in the mysteries of creation. As the earth moves in her pilgrimage round the sun, she is rewarded with colours, which signify what we call the seasons. Flowers, fruits, crops and migratory birds of varieties of colours, mark the seasonal changes in the year.

INFLUENCE OF COLOUR

Colour is nature's barometer. The peasant watches the sky and forecasts the weather, and tells the hour of day or night. Colour indicates the different stages of growth such as green for youth and grey for age. The very colour of the eyes tells the health, mood, temperament, character and attainments of a person. Changes in the colour of blood denote the feelings such as red with anger, pale with fear, green with jealousy, and absorbed in a brown study, and so on.

Colour plays a prominent role in our relations to the planets. Every planet is distinguished by its complexion. Astrologers advise their clientele to wear jewels

like rings set with stones of particular colours, corresponding to the rays of the respective planets, for increasing their benefic effects or mitigating their malefic influence. For example, coral is favourable to Mars, sapphire to Saturn, and so on. During the Navagraha Puja (worship of the nine planets), which a Hindu householder is enjoined to perform on entering a new home or at important functions like the investiture of the holy-thread, marriage, *etc.*, Nava-danya (nine species of grains of variegated colours) and flowers of different hues are offered to the planets.

Every one of our thoughts has a definite form, weight and colour. Similarly the auras have colours. People endowed with occult powers have perceived them and have, for our benefit, presented them in coloured plates. Sounds also have colours but these also are too subtle for our physical eye. For instance, the thought-form of devotion is conical in shape and of deep blue colour; jealousy glows in threads of flaming red, and so on.

Whence does colour acquire such powerful appeal? According to the physical science, colour is a vibration of light. Light, which comes from the sun to this earth, brings this rare gift of colour to us. Light, which is the symbol of wisdom, lends colour this power to arrest our attention.

SIVANANDASHRAM

Sivanandashram, whose aim is the dissemination of spiritual culture, is set like a jewel in colourful surroundings. The multi-coloured pebbles that lie strewn in the milk-white sandy banks of the Ganges, the fishes of colourful species that leap about in the bosom of the river, the moun-

tains covered by vegetation of different shades, the deep blue skies into which their summits reach, the sand-grey monkeys, the white cows and dappled curs—all combine to invest the 'Abode of Bliss' (Ananda Kutir, which is another name of Sivanandashram) with an irresistible charm, but be it remembered that these would lack their glow but for that presiding artist, His Holiness Swami Sivanandaji, who paints our souls with the colour of spirituality.

Swamiji, who is aware of the lure of colour, employs this device to arouse divine consciousness in suffering humanity. He directs that his publications should be bound in fanciful colours so that, tempted by the exterior at least, the reader may be led on to peruse the contents and thereby reap benefit. Coloured portraits of His Holiness are proving more and more popular among his devotees than his ordinary photographic representations. When I had the rare good fortune to spend the Ramnavami week in 1955 at Sivanandashram, I remember one evening Guru Maharaj ordered the decoration of the picture of the deity with coloured electric bulbs during night Satsanga, and this was done throughout the week.

COMBINATIONS AND SYMBOLOGY

There are hundreds of varieties of colours which are formed by permutation and combination of the primary and secondary colours. These produce effects which vary in subtle degrees from each other. There is agreement in broad outlines among the colours belonging to particular primary colour group, viz., red, blue and yellow as well as black which is formed by combining these three. Thus, for instance, the different shades of red such as pink, maroon, etc., partake, in broad outlines, of the characteristics of red, brown, russet, mauve,

etc., of black, indigo, violet, purple, etc., and so on.

White, as all are aware, stands for purity, of gentleness, equipoise, and illumination or wisdom, which are the qualities of a Sattwic man who remains established in peace and joy.

Swan, the symbol of the Paramahansa is of this colour. White, with a golden tint, is the colour of the moon, the astral sphere which governs the mind. White reflects or throws back other colours, retaining nothing for itself. Therein lies its purity and lustre. It denotes selflessness and sacrifice and the glory that is due to cultivating these virtues. White stands for enlightenment, illumination. It is significant that the crescent, the holy ash, the sacred bull and Mount Kailas, all of which are associated with Mahadev, are of white colour.

BLACK AND RED

Take black, the compound of all the three (red, blue and yellow) primary colours. It keeps to itself everything that comes in its way. Black absorbs, white reflects. Black is opaque, white transparent. Black is gross, white subtle, and hence the latter cannot be distinguished as an independent colour. Black symbolizes the Tamasik quality. Darkness is as mysterious as death itself, of which no one can definitely state anything. Dark blue is the 'astral' colour of Saturn, whose ways are inscrutable and whose movements are anxiously followed by astrologers. Darkness stands for Maya. Parashakti or the Divine Mother, in her Tamasik manifestation as Kali, assumes this colour.

Red, the colour of Mars, is the symbol of the Rajasik quality. Anger, strife, bloodshed and intense activity are the characteristics of red. The Communists, who believe in materialism, industrial prosper-

rity and ceaseless activity, are represented by their red flag which is a symbol of revolution. Parashakti assumes this complexion in her Rajasik manifestations as Mahalakshmi, Rajarajeswari. Kartikeya, the commander of the Devas in their fight against the Asuras, is of this complexion. People are warned against painting their ceilings or walls in red, because that will influence them to get excited and quarrel among themselves. Red is associated with fire and warmth. Red represents passion.

The red-letter day is a day of rejoicing and also of bustle and remembrance. Red holds the first place among the primary colours. Children are more readily attracted by red than by any other colour because red is an activizing agent. Negatively, on roads and railways red signals are used to serve as restraining signs.

BLUE AND YELLOW

Blue is cool and delightful to the eye and pleases our aesthetic sense. Its richness is implied in the term 'blue blood,' which signifies aristocracy. The deep blue sky, the clear blue eyes of the infant, and the blue lotus, denote a measure of spirituality and grace. Its attractive feature has captured the imagination of sportsmen. The Oxford blue is a highly coveted title. Medallions are often worn with a blue ribbon. There is luxury, subtlety and grace in this colour. Our astral bodies are found to be of bluish complexion. The deep blue velvet case offers a fine background to shimmering diamonds. Sri Krishna is represented as of light blue complexion, wearing a silk of deep blue that matches his handsome figure. The vast canopy of the earth has lent blue a special value and made it symbolic of boundless space. Blue, green and black blend into each other in small degrees, and hence the poets des-

cribe Lord Vishnu as a blend of these colours. Poet Kamban asks whether Sri Rama is of the colour of collyrium or emerald or the ocean. The blue sky descends into the green foliage of the woods, which, in their turn, grow dark in their depths, and so these colours link the earth and the heavens into a grand colour-scheme of the universe.

Yellow symbolizes auspiciousness, warmth, prosperity (with regard to its representation by gold). Yellow has healing properties. The yellow candle light and the flame of the *til*-oil-fed country lamp are soothing to the eyes. Rice mixed in turmeric is used for rituals connected with auspicious undertakings among the Hindus. Turmeric, sulphur and the golden rays of the setting sun possess healing properties. Sun-bath is recommended for health in the same way as ultra-violet ray is used as a cure for certain ailments. But sometimes yellow indicates functional disorders. Jaundice, bile and some other poisons are related to yellow colour.

GREEN

Green, the colour of Mercury, is a combination of yellow and blue. It presents a cool and pleasing sight to the eyes. The eyes love to feast on the green fields and meadows that open out to meet the horizon. Cooling window panes are of green colour. The country tanks and the coastal sea water present a lovely view as they are covered with mosses and lichens. Cordiality prevails and affection grows among those that live under ceilings painted in light green and surrounded by walls washed in this colour. The ceiling and the walls of Swamiji's Kutir are painted in green. The green leaf provides an excellent natural background to flowers and fruits of other colours. Green prompts the traffic onward as red checks it. Green holds a peculiar

appeal to women and children. It suggests gaiety, festivity. In illumination and fireworks on festive occasions, green and pink stand out prominently among other colours. In a negative sense, a shade of green is associated with jealousy.

In the foregoing paragraphs, the primary colours, *viz.*, red, blue, and yellow; white, the fountain-source of all the colours under the sun; and the two secondary colours, black and green, have been discussed. The study of colours forms an unfailing source of interest.

Four Means of Self-Realization

(From the 'Yoga-Vasishtha')

There are four methods of crossing over the ocean of worldly existence, namely, tranquillity, contentment, company of the good or the wise, and thinking. They are so related to one another that, if one of them is fully acquired, others will inevitably accompany it.

Truth dawns by itself upon the mind of the tranquil, (upon those) who are equally good and friendly to all beings. Tranquillity is the most desirable state of existence; through it one attains the *summum bonum* of life; it is the harbinger of beatitude and peace.

He is said to be tranquil, who is impartial to all creatures, who neither desires nor denounces any object and remains a master of his senses, whose mind is unruffled even in the midst of death, festivities, or war, and who is not cast down even during unending troubles and ravages of time.

Such a person will always and everywhere be happy. Even the riches of all the three worlds and the prosperity of an

extensive empire cannot make a man so happy as the possession of tranquillity.

Wisdom never dawns upon the mind, which is under the control and at the mercy of desires and expectations, and is destitute of contentment. All kinds of prosperity wait upon the contented man. He is said to be contented, who is not desirous of what he has not got, is quite unaffected by what he has got, and never experiences elation or dejection.

The company of the wise removes the darkness of the heart, leads one to the right way, and causes the sun of wisdom to shine in one's mind. He who bathes in the cool and holy Ganges of the company of the wise, does not stand in need of penances, pilgrimage, charity or sacrifice.

Truth cannot be known without thinking. Thinking leads us to the attainment of peace. Thinking consists in logical investigation into the problems: 'Who am I?' and 'How has this world-evil come into existence?'

(Translated by Dr. B.L. Atreya, in his
'Philosophy of Yoga-Vasishtha')

TOWARDS A BETTER FUTURE

(Continued from page 3)

and mind. Self-culture, reorientation of your perspective on the pattern of spiritual values, national unity, rising above the grooves of selfishness, freedom from all forms of narrow-mindedness, dedication to

the ideals of truth, love and purity, and service of God and fellow-beings—should be your fundamental considerations in the days to come of the year just begun. God bless everyone!

Need of the Hour

(Sri Swami Sivananda's Message to the Twelfth All-India Divine Life Conference, held last month in Mercara, Coorg)

Salutations to the Supreme Being, the Light of lights, that dwells in every heart ! Salutations to the noble saints and sages, Bhaktas and Yogis, assembled on this auspicious occasion at Mercara !

Humanity stands at a highly significant cross-roads now. Technological advances, especially in the nuclear field lead to two distinct destinations. On the one hand there are the constructive uses of the conquest of nature, and on the other there is the throne of the world-ruler in the foreground, immediately behind which is self-destruction. The sign-post at the cross-roads wavers with the prevailing wind.

It is at this crucial moment of human history that you have met. The world looks to the philosophers, the men of wisdom, the men of God, to give the proper lead, to lead mankind away from the pitfalls of self-destructive wars and disharmony, towards the cherished goal of peace, plenty and prosperity.

The Lord has assigned to men of God the holy task of giving the right direction to the course of human destiny today. In your hands lies the key to the problems that face mankind now. You have to deliver the message of Divine Life, broadcast the glory of a life of truth, love and purity.

Through selfless service, cosmic love, charity and meditation on the Ultimate Truth alone can the individual evolve to

Godhead and society be safeguarded against the reactionary forces of evil.

The Yogic way of life, the Divine Life, is not an otherworldly life: it is the most constructive life devoted and dedicated to the welfare of all humanity, of all beings. Without attachment, without egotism, selflessly and untiringly, the Yogi serves all. His inner vision is changed: he sees only God and God in all. He is, therefore, efficient, dynamic, tranquil and blissful. Divine Life is divinizing all life. With a Vedantic vision, devoted heart, illumined intellect and selfless hands, the seeker lives the Divine Life.

This is the message that the world needs today. Equipped with this knowledge, humanity will utilize the marvellous scientific inventions for the good of all. You have all assembled under the inspired leadership of General K.M. Cariappa, in order to fix the sign-post at the cross-roads, so that humanity will be guided towards the cherished goal of peace, plenty and prosperity.

My silent adorations and prostrations to all the great men assembled at Mercara on this auspicious occasion: to the great leader (of the Divine Life Movement there) General Cariappa, Sri R.R. Diwakar, and others. May God bless you all ! May God crown the Conference with success ! May there be peace in the world ! *Lokas-samasta sukhino bhavantu !*

TWELFTH ALL-INDIA DIVINE LIFE CONFERENCE

The 12th All-India Divine Life Conference was held at Mercara, Coorg, on 26th and 27th December, 1959. The Conference was organized by General K.M. Cariappa, former Commander-in-Chief of the Indian Army, and participated by many spiritual seekers. The All-India Divine Life Conference is an annual feature of spiritual seekers' assembly, organized at different places by the Branches of the Divine Life Society. General Cariappa is the President of the Mercara Branch.

In Search of God

(Mahatma Gandhi)

No search is possible without some workable assumptions. If we grant nothing, we find nothing.

Ever since its commencement, the wise, and the foolish included, has proceeded upon the assumption that if we are, God is, and that, if God is not, we are not.

This living faith has solved a large number of puzzles of life. It has alleviated our misery. It sustains us in life. It is our one solace in death. The very search of truth becomes interesting and worthwhile because of this belief.

But search of truth is search of God. Truth is God. God is, because truth is. We embark upon search because we believe that there is truth and that it can be found by diligent search and meticulous observance of the well-known and well-tried rules of search.

There is no record in history of the failure of such search. Even the atheists who have pretended to disbelieve in God have believed in truth.

What is true of God is true, though in a lesser degree, of the assumption of the truth of some fundamental moralities. As a matter of fact, they are implied in the belief in God or truth.

To me God is truth and love; God is ethics and morality; God is fearlessness. God is the source of light and life, and yet He is above and beyond all these. God is conscience. He is even the atheism of the atheist. He transcends speech and reason.

He is a personal God to those who need His personal presence. He is embodied to those who need His touch. He is the purest essence. He simply is to those who have faith. He is all things to all men. He is in us and above and beyond us.

He is long-suffering. He is patient, but He is also terrible.

With Him ignorance is no excuse. And withal He is ever forgiving, for He always gives us the chance to repent.

He is the greatest democrat the world knows, for He leaves us unfettered to make our own choice between evil and good.

He is the greatest tyrant ever known, for He often dashes the cup from our lips, and under the cover of free will leaves us a margin so wholly inadequate as to provide only mirth for Himself. Therefore Hinduism calls it all his sport.

Man is the maker of his destiny in the sense that he has the freedom of choice as to the manner in which he uses his freedom. But he is no controller of results.

A sinner is equal to the saint in the eye of God. Both will have equal justice, and both an equal opportunity either to go forward or to go backward. Both are His children, His creation. A saint who considers himself superior to the sinner forfeits his sainthood and becomes worse than the sinner, who, unlike the proud saint knows not what he is doing.

(Courtesy: Navajivan Trust)

ON THE STATURE OF MAN

[The vast expansion of science and technology] was, unhappily, not accompanied by any noticeable advance in the stature of man, either in his mental faculties or his moral character. His brain got no better, but it buzzed the more. The scale of events around him assumed gigantic proportions, while he remained about the same size. By comparison, therefore, he actually became much smaller.

—Sir Winston Churchill

What I Learnt From Sivanandashram

(Sri Swami Omkar)

[Founder, Peace Mission and Shanti Ashram, Waltair]

How blessed it is, to assimilate all that is good, helpful and inspiring from every source, not only from the human beings, the living images of God, but even from Nature—the sturdy, blue hills, the holy Himalayas, the sacred Ganga, the fish that are in the Ganga in abundance that play gleefully and come to take the grains that we throw into the water.

It is blessed to be like the fish in the water, happy and contented, and like the carefree birds in the sky, surrounded by space (Akasa) on every side, above, below and all around.

Someone said that he would keep on learning from everyone, from every source, until the last breath remains in his body. Such should be the attitude of all seekers of Truth, to learn and assimilate all that is good, ceaselessly, from every source.

Let us learn from the self-effulgent sun, the glory of giving light to the whole world, unceasingly to one and all. In the world of duality, there may be darkness at night somewhere, but can we ever expect to find darkness in the sun itself?

Let us learn from the sacred Ganga the blessedness of giving, of pouring out life-giving waters ceaselessly.

Pray! Sit by the holy Ganga and watch its ceaseless flow! How it is gushing and gushing forth! Is there any break or stop in its unceasing flow? It is more than like oil poured from one vessel to another (*taila dhara vat*), like its ceaseless flow, without any break in the middle or end.

Now, we have to learn of the love which is showered by the Swamis, Yogis and other Mahatmas, who are blessed to live in the holy Himalayas, by the side of the sacred Ganga.

In the first place, why the Himalayas and the Ganga are called holy and sacred? Because, holy and wise sages have lived and meditated there in the past and are still living now, dedicating their holy lives to God and to the service of His children. God is Love. Love is God. This is to be learnt from the selfless and dedicated Mahatmas, from their ideal of selfless and dedicated lives.

BOUNDLESS LOVE AND KINDNESS

When we expressed a wish to pay our respects to His Holiness Sri Swami Sivanandaji Maharaj to come to Rishikesh, after taking part in the Rama Tirtha anniversary at Sarnath, he readily, promptly and lovingly extended a hearty welcome to all the members of the party of the 'Peace Tour,' who were privileged to travel in the 'Sushila Peace Van.'

In spite of physical indisposition of Sri Swamiji Maharaj then, from his own bed he had been enquiring of our welfare almost every hour, since our arrival at Sivanandashram last November, flooding our room with fruits of every kind, from bananas to mangoes, pears, guavas, pomegranates, grapes, and so on.

How kind, thoughtful and magnanimous has Sri Swamiji Maharaj been, not only now, but always, having a heart of gold, a heart that feels and loves the whole humanity. His love excludes none but embraces all, for he is full of compassion.

One can as well say that God has no more vivid physical manifestation than in the form of Swamiji, now on earth.

In fact, these were the first words that I uttered when I saw His Holiness in his room. I was privileged to sit by his bedside nearly an hour, even though he was not

keeping well at that time, and to drink the nectar of his love, kindness and compassion.

It was touching how His Holiness recalled the happy days he had spent nearly thirty-five years ago in the Shanti Ashram at Waltair, and he even sang one of the songs which he had composed when there. In his boundless kindness and love, he asked about the welfare of every one in the Ashram, beginning from the old printers to the present workers.

Sri Swamiji Maharaj, out of the fullness of his great heart, sang extempore another song, composing it from his bed, blessing the Mission of Peace—the Shanti Ashram—and all its old and new workers.

The music instructor and the Gurukula children of the Shanti Ashram, Nagamani and Satya Kumar, also sang a song, parying for the blessings of Sri Swamiji Maharaj. Swamiji, in his infinite kindness and love, rewarded them with certificates of merit, conferring on the music instructor the little of *Sangeeta Jyoti*, on Nagamani *Gana Sudhakara* and on Satya Kumar *Sangeeta Sudhakara*.

We all had special prayers, invoking the blessings of the Almighty on our Swamiji Maharaj for his best health and longest life, for the good of all the world.

SELFLESS SERVICE

All the Swamis of the Ashram and the selfless workers in the Press, Hospital, Post Office, Kitchen and elsewhere have been very, very kind and attentive towards all of us. They have all bathed us in their infinite love, and we felt, as it were, that we were no longer on earth but in heaven itself, blessed with their great humility, affection and deep love. Their love is something to be experienced and cannot be described in finite words.

We were taken to every department of their selfless activities, devoted to the welfare of all the seekers of Truth in the East and the West.

The Eye Hospital, with its indoor-patients and many outdoor patients, the Printing Press, with the lino-type and all the latest models of machineries, and so many other helpful activities of the Divine Life Society, have to be seen so as to fully admire, all of which being the result of the stupendous work done by the one single individual, His Holiness Sri Swami Sivanandaji Maharaj.

Several photographs were taken of the group of our Peace Members. We were also flooded with all the latest works of Swamiji Maharaj, as well as the preparations of the Ashram's Ayurvedic Pharmaceutical Works.

VISIT TO SWARGASHRAM

We also visited the Kutirs of some of the Swamis of the Ashram, who received us with kindness and courtesy, and some of whom entertained us with devotional music. Everyone there, from the water-carriers to the Secretary and the President, had been very kind and very loving towards all of us, from the moment we stepped into the holy abode, until the last hour of our departure, after a happy stay of six days.

During our stay, we visited the Swargashram, passing through Lakshman Jhula, where I spent six years in Tapas—austerity and meditation—nearly forty-five years ago, before the Shanti Ashram was started in the Totapalli Hills at Waltair.

The present Mahant of the Swargashram, Sri Sundar Prakash, was all joy and devotion to see us all, for he, along with three other children, Viswamitra, Kasyapa and Tara, were in the Shanti Ashram several years ago. He was kind enough to take

us towards the nearby hill to show to our party the old Kutir where I used to stay alone and aloof, meditating in the younger days.

THE LESSON I LEARNT

The lesson that I learnt and the experiences I had in the Sivanandashram are very ennobling, illuminating and soul-awakening. It is a living lesson of illumination, not only for me, but also for all the aspiring souls who believe that work is worship.

When I was taken to the Bhajan Hall of the Ashram, where since exactly sixteen years the chanting of the *Mahamantra* is going on uninterruptedly all the twenty-four hours of the day, I expected to find some devotees chanting the Lord's name, sitting, eyes closed, as in the Shanti Ashram. But, lo, I was inspired to see a lady devotee, scrubbing the floor of the Hall with a wet rag, while chanting the holy *Mahamantra*. The lips were repeating the holy name of God and the hands were engaged in service by scrubbing the floor with all energy and love.

What a practical lesson to all the social workers in every field of life, who dedicate themselves to the service of God's children, especially for those who complain that they do not have time to pray or think of God!

Let the hands be ever busy in His service for the good of all and let the hearts be consecrated to feel and experience the interpenetrating light of the Indweller of our hearts!

I am going into the world highly rewarded by the illuminating message of work in hand, God's name on the lips and His light in the heart. May all glory be unto God and longest healthful life to His

Holiness Sri Swami Sivanandaji Maharaj !

I feel that my life has been blessed and sanctified by the greatest opportunity I had in sharing the message of Peace and Love, not with ordinary people but with Swamis and Yogis, learned seers of God-realization and other aspirings souls, whose consecrated lives are devoted to the search of Truth. I had the unique opportunity of giving two discourses in the Satsang Bhavan of the Divine Life Society.

All glory belongs to God who spoke through His instrument and who alone listened through all the sages and Mahatmas. It was a rare and precious experience that can never be expressed or exchanged or described.

DEPARTURE

I was filled with ecstasy, in the glory of God, for Swamiji's illimitable blessings. The send-off given to all the members of the 'Peace Tour' by many of the Swamis of the Ashram was heart-touching, bringing tears of ecstasy into the eyes, as I repeated the following parting words:

"I am reborn once again, bathed in the infinite love of you all. I am going into the world of activity and service as a new Omkar, to serve His children more than ever before, with the blessings and prayers of you all."

Amidst the holy chanting of the sacred syllable, 'Aum,' amidst the cheers of all the Swamis, Yogis, Mahatmas and visitors from far and near, our 'Sushila Peace Van' unwillingly moved on towards Haridwar, invoking the blessings of the Almighty on His Holiness Swami Sivanandaji Maharaj.

ON LEARNING FROM OTHERS

Most of what we learn, we learn from living, and, for the larger part, that means from other people. Nor does it mean only such people as we like. There is a lot to be gained from people we do not like. It has its inconveniences but it broadens the mind. —A. Powell Davies

Fundamentals of Divine Life

(Sri Swami Sivananda's Message to the

Pine Town Branch of the Divine Life Society)

Divine Life is spreading all over the world. But nowhere else has (the mission of the Divine Life Society) taken such perfect shape as in South Africa. I see the Lord manifest as the South African Divine Life Society. The Vedas say: *Sahasrashirsha Purushah*—the Lord has a thousand heads and limbs. His thousand hands have reached out to every nook and corner in South Africa. Each hand is a unit of the Divine Life Society.

What is the secret behind this wonderful success? It is because the leadership is pure. Swami Sivananda-Sahajananda and the other great and worthy leaders of the South African Divine Life Society are exemplars of the tenets of Divine Life. That is why, when they speak, there is such a power that the lives of those who listen to them are transformed, too.

The world needs exemplars. The masses follow the leaders. They are watching you to learn what is Divine Life. 'An ounce of practice is better than tons of theory.'

Stick to the path of truth. There is no penance, no virtue, greater than truth. If you develop this one virtue, then all other virtues will cling to you. Be pure. Be compassionate. Compassion is nearest to godliness. Human suffering should melt your heart. Rush to the aid of the suffering and the poor. Life is ebbing out constantly: develop compassion.

Truth, love and purity—these three constitute Divine Life. Live to cultivate these virtues. If you are virtuous, virtue (Dharma) will protect you. This is the law. No one can alter it. You will enjoy God's grace. He will protect you from all sides.

Pine Town, in Natal, is blessed. There people would pine for God-realization, through the efforts of the Divine Life Society. Nothing else is worth aspiring for, in the ultimate analysis; nothing else can give you permanent happiness. How can perishable objects give you imperishable joy? Eternal bliss can be had only from the eternal Self. Therefore, realize the Self by leading the Divine Life.

Plunge in selfless service. Selfless service purifies the heart and opens it for the reception of Divine Light. Love all. Love even those who regard themselves as your enemies. Thus would you grow in divinity. Meditate regularly. That day is wasted, on which you have not meditated on God. Never miss a day, in meditation. Give, give, give; giving expands the heart, reduces desires and cravings and makes you realize the fullness, the perfection, that is God.

"I must realize God now!" If you have this one burning aspiration, you will certainly realize God in this very life.

Follow the noble, spiritual example of Sri G.V. Naidoo and the other leaders of the South African Divine Life Society. Even after his retirement, how dynamic is Sri G.V. Naidoo, in service of humanity. That is the nature of a man-of-God; he is ever eager to serve all. There is no retirement for a spiritual leader. As long as the heart is in selfless service and is functioning, one works for the good of all mankind.

May God bless Swami Sivananda-Sahajananda, Sri G.V. Naidoo and all the people of South Africa and the world at large.

Vivekachudamani

(Sri Swami Narayananda)

कमणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।
नानादेहात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥

458. The body, built up by actions, may be said to be born of Prarabdha (please see the previous issues). But it is not reasonable to think of the Atman similarly, for the Atman is not built by Karma (actions).

Commentary: Prarabdha Karma is the cause of the physical body, as already referred to in the previous issues. Without a body there cannot be Samsara. But the Atman exists always. It has no comparison with the body. The physical body is the result of one's past Karma and is temporary. But the Self is causeless and eternal.

अज्ञो नित्य इति ब्रूते भुतिरेषा त्वमेषवाक् ।
तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥

459. Unborn, eternal, ever-existing: thus the Atman is described by the infallible words of the Sruti (scripture). How can there be even the thought of Prarabdha for one who ever lives in identity with the Self?

Commentary: The question of Prarabdha can arise only in the case of one limited by Karma, such as the individual man, in relation to his physical body. The scriptures have declared thus. The individual soul is freed from its imprisonment in the body after Self-realization and working out the already decreed Prarabdha (please see the previous issues).

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।
देहात्मभावो नैवेहः प्रारब्धं त्यज्यतामतः ॥

460. As long as one lives in the belief that the body is the Atman, Prarabdha is also maintained. The contention of the

body being the Atman is undesirable; so, give up Prarabdha.

Commentary: Prarabdha continues to have its sway as long as ignorance persists. The man of wisdom is not affected by the play of the Prarabdha. The ups and downs of destiny does not affect him. The contention of the body being the Atman is undesirable in the sense that the Atman can never be thus realized, one being finite and the other infinite. Self-knowledge puts a stop to further acquisition of Karma, because of detachment and wisdom, and also burns up the stored up Karma, apart from what has already decreed the present physical body.

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वमसत्त्वस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥

461. The idea of the physical Prarabdha is mere delusion (one's identity being not with the body but Atman). How can that which is superimposed be true? Of the untrue, how can there be birth? Of the unborn, how can there be death, Prarabdha, etc?

Commentary: The body is the effect of Maya, and hence considered unreal by the Vedantin. So the contention: How can there be the Karma or action for an unreal entity? When the aspirant is able to rise up to the consciousness that all this is Maya (the physical body, the world and so on), that Brahman alone is real, only then could he rise above the effects of the Prarabdha, for then he considers the body a false superimposition on the pure Atman, which is his real nature.

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो ज्ञान ॥

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।

न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।

यतः श्रुतेरभिप्रायः परमार्थैकगोचरः ॥

462 and 463. When the effect of ignorance, with its roots, is destroyed by Knowledge, how could this body stand (as something real)? It is to convince those fools who doubt so that the scriptures have spoken of the Prarabdha,—not, indeed, with the idea of conveying the reality of the body, *etc.*, to the learned seers. Therefore, the object of the Srutis is only to point out the Supreme Reality.

Commentary: The contention of the Prarabdha as the cause of the existence of the body is just an argument to satisfy those who have not realized the Atman and to whom the body is still something very much real.

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

464. All-full, beginningless, without end, immeasurable, actionless, one without a second, is Brahman. There is no such thing as diversity here (on realization of Brahman).

Commentary: The idea of duality is not real, according to the Vedantin, the one, all-pervasive Atman being the only reality. This idea exists only as long as true knowledge has not dawned. When one realizes the Self, which links everyone and everything, other than which there is nothing that has any independent validity of existence, all dualities vanish, and what remains is only God-consciousness or the awareness of the Atman.

An Illustrious Spiritual Leader

(Sri N.C. Ghosh, M.A.)

His Holiness Sri Swami Sivananda is in the line of Rishis who have, from time to time, appeared in this land, not for their own aggrandisement but for the uplift of mankind. Complete dedication to the service of humanity at large constitutes his distinct characteristic. The Divine Life Society is no stranger to us. Its great work in the spreading of ancient Indian thought throughout the world, under the inspiration of its founder, the illustrious Swami Sivananda, is well known, and its humanitarian work through its various centres, spread from end to end of our country, has been of the utmost value in bringing knowledge to the ignorant and peace and happiness to innumerable souls. I look upon Swami Sivananda as an illustration and embodiment of the eternal religion, whose life and teachings help one to understand the

purpose of all the religions of the world and their underlying truth and harmony. His great qualities of head and heart, his unbounded charity, his stupendous services, are well known and appreciated everywhere.

Swamiji's is an enterprising spirit. He is an idealist, a dreamer, a thinker, a realist, a selfless worker. He is never satisfied without giving tangible shapes to his ideas. He is a Sanyasi, a Rishi, as well as a prince among men, with extraordinary ability. His knowledge of spiritual and religious life is limitless. He is an adventurous knight-errant in the spiritual realm, and at the same time a nation-builder. He strives to break the ice-blocks of scepticism in unenlightened modern minds and illuminate them with the spiritual rays of his realization.

His is an ennobling message, an illuminating gospel, meant for all the world.

He thinks that scientific and technological systems of education and training are all right and necessary. But man has a three-fold personality. He is body, mind and soul. In body and mind he is an intelligent animal, a mortal creature. By realizing his soul, he becomes a real man, an eternal being. That is the ideal of life. To lead man's mind to that height is the ideal ultimate of education. Any system running short of that is no system of true education. Swamiji felt that if only the knowledge of Yoga-Vedanta could be revived in a secluded and holy atmosphere, and disseminated widely, it might bring solace to a world weary of strife and conflicting ideologies.

The nation is in eternal debt to Swami Sivananda. He established the world-famous Divine Life Society in 1936 on the bank of the holy Ganga, at the foot of the Himalayas, where it set itself to train a band of monks for individual salvation and for the good of the world. The Society has now extended its activities in various spheres and has branches in different parts of the country and abroad. Religious ambassadors are sent out by Swamiji from his Yoga-Vedanta Forest Academy, from time to time. After attaining Illumination, Swamiji could have shut himself up in his Kutir and remained immersed in the bliss of the Eternal. But, out of his infinite kindness, he has dedicated his life to the service of humanity. He wants that everybody should

be made to turn his attention to divine life. This World-Teacher has boldly declared: "Come to me ! I shall make you a sage; I shall feed you with the nectar of Immortality."

Friends, you all know the verse: *Na pravachanena na medhaya na bahuna sritena manushyatvam, mumukshutvam na hapurusha samsarga*. Here is a Self-realized sage, who cordially invites you to share with him his divine wisdom. Come one, come all. He will make a man of you, and awaken the Divinity that lies dormant within your own heart. The great blessedness is to attain Brahma-jnana, and he is an unfortunate man who dies without this Knowledge Divine. Swami Sivananda practised intense penance, attained illumination and propounded his famous '20 spiritual instructions' in order that we may enjoy bliss and peace.

Awake, arise ! It is not yet too late. It is indeed the good fortune of all of us to have come under the banner of Swamiji's spiritual fraternity. Let us solemnly resolve to live the life of complete purity and follow strictly the teachings of Swamiji. Let us keep this one objective, and we shall attain perfection, peace and happiness, with the blessings of this great saint of our times.

(From a discourse at a public meeting held sometime ago in Calcutta)

ON MEEKNESS AND NON-VIOLENCE

True forbearance does not compromise or surrender. It is meekness combined with firmness of purpose. Meekness is the outcome of an inner grace, an inward harmony. It presupposes the complete knowledge and control of all one's powers. The strength that is generated by this meekness is always without fear.

Non-violence is essentially theistic, even as Communism is intrinsically violent and atheistic. An immortal soul... a living God are the pre-conditions of belief in the creed of non-violence. The non-violent must be pure at heart. If one is non-violent merely because one cannot retaliate, one is really violent.

—Valerian Cardinal Gracias

Symbolism in Realization

(Sri K.R.R. Sastri)

[Principal, Law College, Jaipur]

That which is beyond words can be interpreted only through symbolism; rather what Sankara calls "intuitive experience" can be expressed only in a symbolic style.

More suggestive is this view of A. R. Osborne: "Symbolism is not an invention of any religion or teacher but a recognition of correspondences that do in fact exist between the physical universe and the spiritual Reality." Support for this view is sought from the Hermitic dictum "as above, so below," from Jesus Christ's sayings, and from the Quran. The ancient school of South Indian adepts called Siddhas—traditionally eighteen—expressed in their 'songs' in a "veiled manner" their mystic experiences. Their words have at once a significance in the connected realm of alchemy and mysticism.

SEERS AND SYMBOLS

On the temperament, character, soil and tradition depends the kind of symbolism which each mystic will prefer. If a chronological cross-section of the band of God-intoxicated personages be taken, Upanishadic sages, Christian mystics (Jesus to Jhorean), Tamil seers (7th to 11th century), Iranian and non-Iranian Sufis (8th to 14th century), the other mystics of Islam (11th to 15th century), Maharashtrian mystics (13th to 17th century), the seers of Karnataka and Northern India—all these sections of divine society will substantiate one or the other kind of symbolism.

How to control the individual, limited mind, and dissolve it in the universal, unlimited Mind is, in essence, a great problem for humanity. The whole universe becomes united only when we suppose that there is the same subtle essence underlying both the world of nature and the world of mind.

A well-known technique of Raja Yoga is to pass from meditation through its continuous flow to a state of trance. The image has to be constantly kept in one's mind; it has to be meditated upon without interruption; the obsession then becomes complete, and one forgets everything including one's body.

The Holy Bible is world's text-book of mysticism. St. Francis of Assissi (1182-1226), forerunner of the great Pattinatha Swami, was wedded to "Lady Poverty." St. Teresa (1515-1582), one of the greatest mystics of all ages, compares in her *Autobiography* the soul to a garden. God plucks the weeds, and plants flower-plants; they are watered by prayer. The water is drawn from a well by a water-wheel, a stream flows through it, and rain falls from heaven.

St. Appar, one of the four exalted Tamil saints, uses the following symbols to drive home the process in spiritual culture:

Make the plough of truth,
Plant the seed of earnestness,
Remove the weeds of untruth,
Water it with patience,
Always introverting thyself;
Fence it with self-satisfaction.
If such be thy steadfastness,
Self-realization is thy harvest.

THE SUFI PARALLEL

The Sufi calls himself a traveller (salik); he advances by slow stages (maqamat) along a path (tariqat) to the goal of the union with the Reality (fana-fi'l-haqiqi). Seven (a very symbolic number in the mystic steps) stages are set: (1) repentance, (2) abstinence, (3) renunciation, (4) poverty, (5) patience, (6) trust in God, and (7) satisfaction.

The following are the similarities between Sufism and Vedanta: Both observe the restraining of breath; meditation; service and submission to a Pir or Guru; fasting and penance; Zikr or recitation of sacred words; use of the rosary; union with the Supreme Being; toleration towards other religions; universal love and Bhakti; Saguna and Nirguna aspects of the Reality.

Sufi mystics mention the following aspects in spiritual life: (1) quest, (2) love, (3) knowledge, (4) detachment, (5) unity, (6) amazement and (7) annihilation.

Symbolism of colours has a good deal of significance (please see pages 5-8)

SYMBOLISM OF SAI BABA

Sai Baba, a mystic like Kabir, who left his mortal coil in 1918, was peculiarly fascinated by symbols. When a devotee wanted to present a pair of spectacles to Sai Baba, he retorted: "I don't need spectacles. I've got a pair that costs forty rupees!" What the Baba of Shirdi meant by 'spectacles' was realization and by 'forty rupees' the

forty years since he had attained Self-realization.

Reabsorbing oneself in the Self, from which one arose, is stated symbolically thus by Christ, Sai Baba and Ramana Maharshi:

Christ: "A man must return to his mother's womb."

Sai Baba: "Take the wild horse back to the place whence it had come."

Ramana: "Go back the way you came."

"We are both spectators and actors in the great drama of Existence." (Niels Bohr) Why symbolism is the only mode of expressing the inexpressible can well be ended with this enthralling painting of the centre of religious awareness in us all by Einstein: "To know that what is impetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness."

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

The eleventh Adhikarana (of the third Pada of the third Adhyaya of the *Brahma Sutras*), *Sambandhadhikaranam*, consists of Sutras 20 to 22, and says that the Vidya of the Purusha in the solar orb and that of the Purusha in the right eye are different Vidyas and are not identical.

The twelfth Adhikarana, *Sambhrityadhikaranam*, consists of Sutra 23, and says that the attributes, Sambhriti and Dyuvyapti (vastness and pervading heaven) cannot be included in the Sandilya Vidya.

The thirteenth Adhikarana, *Purushavidyadhikaranam*, consists of Sutra 24, and shows that the details in the *Tandi* and

the *Paingi* Srutis about the Purusha Vidya cannot be combined with the details of it, as stated in the *Taittiriya* Sruti.

The fourteenth Adhikarana, *Vedhadhikaranam*, consists of Sutra 25, and shows how the words, Vedha (piercing), etc., in *Sarpam pravidhya hridayam pravidhya* are not connected with the Upasana.

The fifteenth Adhikarana, *Hanyadhikaranam*, consists of Sutra 26, and discusses the Sruti about the merits and demerits of a liberated man going to his friends and foes (*Ashva iva romani vidhruya papam chandra iva rahor-mukhat pramuchya dhritva shariram akritam krittatma brahmalo-*

kam abhi sambhavami) This passage implies that the merits and demerits of a liberated person go to his friends and foes, stay with them, and are shared by them.

The sixteenth Adhikarana, *Samparay-adhikaranam*, consists of Sutras 27 and 28, and shows that such casting off of Punya (virtuous acts) and Papa (sins) is before death.

The seventeenth Adhikarana, *Gaterarthavatvadhikaranam*, consists of Sutras 29 and 30. Sankara says that those who by the Devayana (path of gods) cast off Punya and Papa at death, go along the Devayana which is for the devotees (Upasakas), and that for those who realize the Nirguna Brahman by Jnana, there is no going anywhere, though at death there is the going of the liberated soul's Punya and Papa as stated above. Ramanuja does not admit such Jivanmukti and says that, though by devotion all Karma is destroyed, yet by the force of the Upasana the Sukshma Sarira (causal body) continues to exist to enable the soul to go by the Devayana to Vaikuntha (paradise), just as a channel which is dug for irrigation is kept up for availing

drinking water even after there is no need for irrigation.

The eighteenth Adhikarana, *Aniyama-dhikaranam*, consists of Sutra 31, and shows that the Devayana exists in the case of all Saguna Brahma Vidyas.

The nineteenth Adhikarana, *Yavada-dhikaradhikaranam*, consists of Sutra 32, and says that cosmic functionaries remain in their bodies as per God's will till the discharge of their functions is over. The Rishi Dwaipayana was born as Krishna Dwaipayana Vyasa, and Sanat Kumara became Skanda. Such persons remain in the same body or take different bodies of their free will, and not as the result of Karma.

The twentieth Adhikarana, *Aksharadhikaranam*, consists of Sutra 33. Sankara says that it teaches that if some negations of names and forms are stated in another Sruti, all must be taken together. Ramanuja does not admit any negation of names and forms, but says that the descriptions of God in different Srutis should be combined. He regards Sutra 34 as a portion of this Adhikarana.

(To be continued)

WATER SUPPLY AND DRAINAGE SCHEMES FOR SIVANANDANAGAR

(Continued from page 22)

drainage pipes from tile field, leading down to the river, K & C drains, semi-circular drains for sullage, etc., complete	(Carried over: Rs. 24,570)
Hired godown	Rs. 23,922
Work charged establishment	Rs. 480
	Rs. 1,845
	Rs. 50,817
Contingencies @ 3% (on Rs. 50,817)	Rs. 1,525
	Rs. 52,342
Uttar Pradesh Government's contribution in terms of survey, planning, T & P, T.A., technical supervision, audit charges @ 12½% (on Rs. 52,342)	Rs. 7,589
	Rs. 59,931

The annual recurring charges for maintenance of the sanitary works would amount to Rs. 1500,

which provides for one sweeper, full time, electricity charges for lighting, and repairs and maintenance to drains, septic tanks and related buildings.

NOTE

It may not be possible to provide a soak pit for the effluent of the septic tank, since with piped water supply, the daily inflow into the septic tank would be large and the life of the soak pit in the region of the Ashram will be short. It is, therefore, proposed that tile fields of 4-inch dia-S.W. pipes, open jointed, be laid in prepared trenches of coarse sand, at a depth of 3 ft. below ground level. 300 feet of tile field may be provided for one septic tank.

At a depth of three feet below the tile field, another set of 4-inch dia tile field may be laid at proper slope for the subsoil drainage of tile field and led into the river.

Water Supply and Drainage Schemes For Sivanandanagar

(Sri D.V. Subrahmanyam)

[Public Health Engineer]

Cleanliness, they say, is next to godliness. Godliness in Sivanandashram, presided over by His Holiness Sri Swami Sivananda, is of universal acclaim. By virtue of his professional training before he became a monk, His Holiness, through example and precept, strives to keep the Ashram as clean as possible. But the great floating population cannot be expected to be amenable to discipline. Organized environmental sanitation, including in the first instance water supply, drainage and provision of sanitary types of latrines, urinals and baths, is a prime necessity. There is no country of the world from where devotees do not seek Siva's spiritual solace. Inside the country there is no State which does not send a perpetual stream of pilgrims there.

The daily floating population may sometimes reach as high as a thousand in number, and the maximum resident population may also be taken as five hundred. Sivanandashram, for many, is a regular halting stage on their pilgrimage to Badrinath and other shrines in the Uttarakhand. Provision of sanitary amenities in Sivanandashram is not thus of mere local utility but affects the health of thousands. Many educated persons, whose need for spiritual solace is perhaps greater in this world of stress, may feel a greater incentive to seek such solace, if they do not have to put up with sanitary imperfections. Siva's dynamic campaign for peace and goodwill throughout the world will attract more visitors from abroad if better sanitation were provided.

A scheme of water supply and drainage in Sivanandanagar, therefore, deserves the very highest priority among rural sanitation schemes. The Government of India generally provide 50% as a grant in aid, and 20% as a loan to the State Governments. The State Government should provide technical supervision and the Ashram might meet, say, about 20% of the cost as Shramdan (voluntary labour) or in cash. When we say 'the Ashram,' we mean the large body of devotees from all over the world who gather there. As per the two schemes given in this article, the total cost of water supply and drainage would come to Rs. 1,20,000. If the tube-well

scheme does not succeed and a collecting well has to be built instead, the cost may go up to Rs. 1,50,000.

The sum which has to be realized by contribution from devotees is thus about twenty five to thirty thousand rupees. This is for capital cost. Annual recurrent charges for maintenance would come to Rs. 6,500 for these two items of water supply and drainage and including electricity to about Rs. 12,000. There should be a water, drainage and electricity tax for every pilgrim (this is the personal view of the author of this article). Before he goes in for *darshan* of His Holiness in his Kutir or in the office, every adult person, male or female, should pay into a special collection box the extremely modest tax of Re. 1 earmarked for water, drainage and electricity. This is, of course, a flat rate for rich and poor, and is independent of any contribution which the devotee proposes to give to the Ashram, the Divine Life Society, or His Holiness.

MEANS FOR IMPLEMENTATION

The immediate steps to be taken by the devotees are:

(1) To raise within three months a donation of Rs. 30,000 for water supply and drainage to the credit of the Divine Life Society. As a token of my humble homage to His Holiness, whose special grace and blessing three generations of my family have been privileged to receive, I take this opportunity to donate Rs. 1000 for this purpose in the hope that other better-placed or more generous individuals will contribute more liberally. All devotees, without exception, should contact the Secretary of the Divine Life Society in this connection, for advice and direction. It should not be difficult to find about 30 devotees capable of donating Rs. 1000 each. But, of course, every devotee should be given the privilege of making a contribution to make the scheme possible.

(2) The Government of Uttar Pradesh and the Public Health Engineering Department in particular should be requested to finalize the schemes under contemplation and submit them to the Government of India for their immediate approval,

technical scrutiny, and sanction and allocation of 50% grant in aid and 20% loan to the State Government.

(3) The technical authorities of the Government of Uttar Pradesh should undertake to provide technical supervision and expeditiously complete the schemes.

(4) To speed up the above objectives His Holiness may be pleased to nominate an influential committee, consisting of a few members resident in Delhi and Lucknow. Swamiji's devotees and admirers include Supreme Court and High Court

judges, ministers both of Government of India and Uttar Pradesh State, high-ranking officers of the armed forces, various Government officials, business magnates, members of the Parliament and of the Uttar Pradesh State Legislature, professors in universities and colleges, lawyers, doctors, engineers, and members of various other professions. A committee of suitable status and size should be formed out of this large group, as stated, one in Delhi and the other in Lucknow. I suggest that the work should be completed as speedily as possible.

WATER SUPPLY FROM TUBE-WELL

Preliminary Estimate

Boring 6-inch dia-tubewell in the slot-
ted casing to 150 ft. depth and instal-
ling pump delivering 50 g.p.m. against
lift of 350 ft. and 5 H.P. electric
motor

Rs. 23,500

4-inch C.I. rising cum distribution
main class 'B' and 3-inch class 'B' C.I.
distribution mains.

Rs. 10,500

5000 gallon low level reservoir and
remodelling 15000 gallon high level
reservoir

Rs. 6,850

Establishment

Rs. 900

Contingencies 3%

Rs. 1,403

Rs. 48,153

State contribution (preparation of
project, technical supervision, T.A.,
T & P, audit) @ 12½% of Rs. 48,153

Rs. 6,019

Total capital cost

Rs. 54,172

SHARE OF OUTLAY

Central Government grant (50%)

Rs. 27,086

Central Government loan (20%) [to be repaid by Uttar Pradesh Govern-
ment to Government of India]

Rs. 10,834

Contribution of Uttar Pradesh Govern-
ment

Rs. 6,019

Contribution by collection from devo-
tees of His Holiness Swami Sivananda

Rs. 10,233

Total

Rs. 54,172

The recurrent expenditure (electrical charges
and wages of pump driver, etc., will be Rs. 3,000

SULLAGE AND EXCRETA DISPOSAL SCHEME

Preliminary Estimate

Construction of 5 bath cum latrine
units (each having 4 W.C.'s and 1
bath), 1 general 4-seated W.C. unit
and 2 double-seated urinal units, in-

cluding electric lighting installation

Rs. 24,570

Providing and installation of sanitary
fittings, septic tanks, tile field, subsoil

(Continued on page 20)

Ashram News and Notes

CHRISTMAS

The Ashram celebrated the Christmas with due solemnity and fervour, on the night of 24th December, which was participated by all the Ashramites and visitors, among them a few spiritual aspirants representing eight foreign countries.

The function began with common prayer and singing of Christmas carols, headed by *Silent night, holy night*. These were followed by other pieces of devotional music, vocal and instrumental, after which the Christmas Message was delivered by Sri Swami Sivanandaji Maharaj.

Swami Karunananda (formerly Sri Latimer, of Australia) led the reading of the Nativity portion of the Bible (Matthew), heralding the advent of the Blessed Lord Jesus. The Sermon on the Mount was then read, and discourses appropriate to the occasion given by spiritual seekers.

The whole proceedings of the Christmas celebration (more than three hours) were tape-recorded by Sri M.G. Moodley, of Pietermaritzburg, South Africa, and partly filmed.

Speaking on the occasion, Sri Moodley stressed on the basic spiritual values, common to all religions, which the Divine Life Society stood for, and the teachings of its illustrious Founder-President enfolded. (Sri Moodley also spoke on the activities of the South African Divine Life Society).

The function came to a close with the concluding benediction and prayers led by Sri Swami Sivanandaji Maharaj.

The 'Satsang Bhavan,' where the Christmas celebration was held, had been beautifully decorated. There was the usual Christmas tree, illuminated by twinkling, multicoloured electric bulbs. A portrait of Lord Jesus, with compassionate eyes, looked down on the devotees assembled, from a specially-erected altar, around which a number of candles were lit.

SIVANANDA ART GALLERY

An additional feature of the occasion was an exhibition of a number of paintings and drawings contributed by the Sivananda Art Group. There were the drawings of "Kabir" and "Shakti Mata" by Rajkumar Bharat Sinhl, of Limbdi, and a very sculpturesque herd-study by Sri Rosa Schmitt, of Germany, many of whose strong paintings of both Hindu and Christian subjects were also on view. The "Nativity Scene" by her was delicate and feminine, in marked contrast to a large "Flute-

Playing Krishna," in blue, with robes of green and orange. With dramatic use of a flaming-red background, a dancing "Kali," in black and gold, seemed to leap out from the wall.

Quieter paintings were contributed by Sri N. Srinivasarao, a distinguished portrait-painter and sculptor, of Berhampur, Orissa, whose three-dimensional head-study of Sri Swami Sivanandaji Maharaj, lent a touch of dignity and stability to the exhibition. A seascape by moon light, surrealistic and dreamlike; a delicate pink and purple water-colour of "Mukteshwar Temple"; and a traditional Indian illustration to the story of the compassionate Rama and a sheep that wished to die by Rama's arrow but was saved by the shooting of another arrow in time, to deflect the first in full flight—all these added to the reputation of this artist.

Swami Karunananda, art adviser and instructor of the Sivananda Art Group, was represented by a detailed and richly coloured still-life.

The "Christ Head" by Yogi Anand, crowned with thorns, and his purple mouth open and twisted in pain, seemed to indicate a modern expression.

It may be recalled, the Sivananda Art Group was formed here about six months ago, with the object of encouraging sincere religious art—to sionism to carry its message. give expression to all forms of spiritual experience.

OTHER CELEBRATIONS

The sixteenth 'Akhand Mahamantra Kirtan' anniversary was observed here on 3rd December. The highlight of the occasion was a 'Nagar Kirtan' around Rishikesh, with a beautifully decorated 'Palaki,' enshrining the pictures of Rama and Krishna. Sixteen years ago, on this day, in the newly-constructed Bhajan Hall, on the main hillock of the Ashram, overlooking the Ganga, Sri Swami Sivanandaji Maharaj inaugurated the chanting of the sacred 'Mahamantra,' since when it has been going on uninterruptedly throughout the twenty-four hours.

The Ashram observed the 'Gita Jayanti' on 10th December, with 'Akhand Parayana' of the *Bhagavadgita* and a Homa for peace and welfare in the world. It is said that on the Vaikuntha Ekadasi Day, the eternal spiritual lore of the *Bhagavadgita* was taught to Arjuna by Sri Krishna just before the great Kurukshetra war.

The Dattatreya Jayanti was celebrated here on 15th December, with a special Puja at the Dattatreya Mandir, situated on a hillock near the

main Ashram, which is within the premises of Sivanandanagar. Sage Dattatreya is one of the earliest protagonists of the Advaita philosophy, and is regarded with great veneration as an outstanding symbol of renunciation and spiritual life.

The sixteenth foundation anniversary of the Viswanath Mandir was observed on 31st December. There was an elaborate worship with Homa, Laksharchana, Abhisheka, and chanting of the Rudri Chamaka. It was a memorable occasion for numerous devotees who have derived so much of inspiration, spiritual solace and guidance from this sacred Temple, and so many of whose prayers have been sanctified and fulfilled in so many ways, ever since its foundation.

TRAINING IN HATHA YOGA

A total number of 529 students received training in Yogic exercises (including Asana, Pranayama, Mudra, Bandha and Kriya) under the auspices of the Yoga-Vedanta Forest Academy, at Sivanandanagar, during the year 1959. In this group, 56 students were from abroad. The general Asana class is held from 6 to 7 a.m., at Bhajan Hall, while special training is given at other times, individually, by the instructor. Yogi Anand, instructor in Hatha Yoga, visited Roorkee Engineering University and Amar Bharatiya Institute (Dehra Dun), where he trained 75 and 45 students, respectively, in the performance of simple Yogic exercises.

VISITORS

Sri Swami Sivanandaji Maharaj received the Governor of Uttar Pradesh, Sri V.V. Giri, and Mrs. Giri on 12th December. The Governor and his party had lunch with Sri Swamiji.

Sri Prem Nath, cinemactor-producer-director, of Bombay, visited the Ashram in the last week of December. He sang some beautiful Bhajans at the evening Satsang, and also filmed some of

the sequences of the concluding part of a picture now under production by him.

Srimati Florence Anson, of Venezuela, and Sri Rolando, of Guatemala, are the new visiting Sadhaks now staying at the Ashram.

Sri M.G. Moodley, a member of the Board of Governors of the South African Divine Life Society, who represents the Pietermaritzburg Branch, tape-recorded and filmed many of the activities of the Ashram, during his visit here in the last week of December.

Sri Swamiji received the following parties of students, to whom he gave general ethical and spiritual instructions:

3rd December: 24 teachers from Natal, South Africa, who were on a tour of India;

10th: 36 students of Stanley Medical College, Madras;

22nd: 28 students of the Institute of Politechnics, Bangalore;

27th: 52 students and 14 teachers of Sir Muthiah Chettiar High School, Madras; and

29th: 31 students of the School of Engineering, Bangalore.

The following were among others who visited the Ashram during the period under review:

Sri K.B. Lall, ICS, Additional Secretary in the Union Ministry of Commerce and Industry; Sri Bhagavat Dayal, former Ambassador to Afghanistan; Dr Dwight D. Murphy, Ph.D., Akron, Ohio; Sri J.M. Hondius, author and publisher, Amsterdam; Dr Constantin Orloff, UNESCO Professor of Mathematics, now on deputation to India; Major-General A.N. Sharma (retired), New Delhi; Mrs B. Gopala Reddy, New Delhi; Sri M.N. Naidoo, Durban; Sri H.S. Pathania, retired Chief Conservator of Forests in Jammu and Kashmir; Sri K. Srinivasan, Alleppey; Dr A.N. Mallick, civil surgeon, Dehra Dun; and Dr Satyendranath Singh and Mrs Nirmal Singh, New Delhi.

NEW PUBLICATIONS

The following new publications were released during the month under review:

SRIMAD BHAGAVADGITA, by Swami Sivananda Hridayananda, presents the essence of this immortal scripture in dialogue form, with pleasant background music and other sequences. The whole booklet has been tape-recorded, copies of which are available if the required length of tape is supplied, after consulting Swami Sivananda Hridayananda. (Price of booklet: Re. 1 per copy, postage extra, pp. 63)

GITA AMRITAM AND UPANISHADS, by Vedanta-Kesari D.S. Krishnalyar, B.A., gives the summary of the eleven principal Upanishads, nearly all of which have been published in *The Divine Life*, and also the gist of the *Bhagavadgita*. (Re. 1.50, pp. 159)

SWAMI SIVANANDA (in Marathi) is a biographical work by Sri B.R. Naik, B.A., B.T., published and printed by Sri G.V. Kulkarni, Maharashtra Grantha Bhandar, Kolhapur, Maharashtra. (Rs. 2, pp. 116)

SIVANANDA YOGA-VEDANTA STUDY CIRCLE AT MILWAUKEE

A Sivananda Yoga-Vedanta Study Circle has been formed at Milwaukee, Wisconsin, under the auspices of which Sri Swami Chidananda, one of the seniormost disciples of Sri Swami Sivanandaji Maharaj, has been holding regular classes on topics pertinent to it. Since his arrival there in the last week of November, 1959, Swami Chidanandaji is busily engaged in giving lectures at different centres on Yoga and Vedanta, in holding classes in meditation and Yoga exercises, and giving interviews at 607 College Avenue, where he is staying as a guest of Mr Joseph and Mrs Victoria Coanda.

In the course of the last month, Swami Chidanandaji twice spoke at the psychology classes at the South Milwaukee High School, and gave two public lectures at YMCA, where he also demon-

strated some of the Yoga exercises. The first meeting of the Sivananda Yoga-Vedanta Study Circle addressed by him on 6th December, drew an attendance of 100 persons. From 14th December onward, he was reported to have been holding daily classes on Yoga, basing his discourses on Sri Swami Sivananda's *Fourteen Lessons in Yoga* and other writings. Towards the end of every class, a group meditation is held.

Mrs Victoria Coanda, assisted by some of her enthusiastic friends, has been ably organizing Swami Chidanandaji's mission of the dissemination of spiritual values and the knowledge of Yoga, in particular.

The following write-up by Dorothy Madle was published in a Milwaukee Daily on the arrival of Sri Swami Chidananda:

SWAMI DESCRIBES YOGA TECHNIQUES'

The dedicated and self-disciplined Christian is a Yogi, whether he ever heard the word or not, according to Swami Chidananda Maharaj, [Principal] of the Yoga-Vedanta Forest Academy in Rishikesh, India.

The Swami is in Milwaukee as a guest of Mr and Mrs Joseph Coanda, 607 College Ave., South Milwaukee. Last spring the Coandas spent three months as *chelas* (students) in the hermitage connected with the Yoga [Academy], in the Himalaya mountains.

The slender monk, in traditional saffron robe, sat contentedly in the Coandas' living room, answering questions in an unassuming manner, often smiling delightedly or flashing out with a gentle blade of wit.

Swami Chidananda is a graduate of Loyola [College] in Madras. He is a follower of the

Brahmin faith, but he emphasises that Yoga is not a religion, but "a technique for drawing nearer to God."

It includes activity as well as meditation, he said, and the idea of worldly success is not opposed to Yoga ideals "if it is achieved in an ethical manner, based on integrity and love of others."

Western efficiency is a good influence on the life of India, he said, but the spirit of Indian idealism must be kept intact. In the increasing contact between East and West, "the impact is both ways."

Through the Yoga disciplines, he said, the pupil learns to know his own 'self.' When he has achieved that, he also attains consciousness of the divine 'Self' and thus with all individual selves: "You weep with the pain and laugh with the joys of every being, you feel the life even of this table and that flower."

LIGHT-POWER-WISDOM

Here is an outstanding work of Sri Swami Sivananda, presenting the essence of his teachings for the lay man, in a very simple, lucid manner. Every page deals with a different subject, mostly pertaining to common spiritual values, ethical idealism, glory of God, and the means for evolving into a better individual. This handy pocket-book, indeed, serves as a friendly preceptor to the general religious-minded people, especially those who aspire for God-realization. The book is essentially for the neophyte but is comprehensive in its treatment of the canons of divine life. There is nothing esoteric that is held up herein, and the tenor of the teaching is, of course, intended for the devout. It is, in short, a compendium of spiritual guidance which the common man seeks from a Guru.

(Revised and enlarged latest edition: Re. One, postage extra)

SIVANANDA PUBLICATION LEAGUE, P.O. SIVANANDANAGAR, RISHIKESH, U.P.

Happy New Year

May in nineteen hundred and sixty
You lead a life of truth, love and purity.
Resolve with firm determination and God-love,
"I must realize God now."

Men race to reach the moon
But the seeker wants only one boon:
"Grant me wisdom, Oh Lord, and devotion,
That I may here and now attain salvation."

Equipped with the Four Means, strive
Into the depths of thy heart, to dive.
This is my fervent prayer to you.
Happy New Year and God bless you.

—Sri Swami Sivananda

'Gurudev Sivananda'

BY SWAMI VENKATESANANDA

Here is the most authoritative work on the life and mission of the great saint Swami Sivananda hitherto published, coming as it does from one of his great and intimate disciples, Swami Venkatesananda. It provides the reader with the details of Gurudev's early life, followed by an inspiring and moving account of his medical career in Malaya before he became a monk, the period of his Tapascharya after he took to the path of renunciation, the story of his spiritual-awakening tours and pilgrimages, a complete history of the Divine Life Society up to date, and the landmarks in his illustrious life of divine service to humanity. The book is authenticated by eye-witness accounts and other direct evidences, and is replete with the embellishment of thrilling anecdotes from his sacred life. Here is an inspiring saga of the ideals that seekers of Truth have always striven to emulate, and which no reader should miss to study.

To be released next month—Reserve your copy immediately
Over five hundred pages—Excellent get-up—Rs. 5 (postage extra)

SIVANANDA PUBLICATION LEAGUE, P.O. SIVANANDANAGAR, RISHIKESH, U.P.

Construction of 'Kutir' at Sivanandanagar

From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated his Divine Life Mission 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names or in the memory of their relations. Anyone is welcome to construct here their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life*, and could be obtained from the Secretary, Divine Life Society.

Edited and published by SRI SHIVAPREM for the Divine Life Society and printed at the Yoga-Vedanta Forest Academy Press, P.O. Sivanandanagar, Rishikesh, U.P.